CORRECT RIGHTS OF A MUSLIM

BY

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FOREWORD BY

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I.R.O

FOR THE ESALE - THAWAAD OF

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Contents

FOREWORD

Never, in the field of any religion, was so much stress laid on a peaceful social order as has been done in Islam. Indeed, the very meaning of the word Islam includes the word peace. It is the aim of this booklet to inform muslims and foreigners to Islam about the dynamic potential Islam has of creating peaceful co-existence between various sub-groups in society.

To the foreigner-whose mind may well be fogged by incantations from the west and other ignorant sources about the so called "barbaric" laws existent in Islam, may this book be a source of enlightenment to the fact that Islam is the only way of life which has succeeded in portraying the word "civilization" to perfection. Muhammed (S.A.W.) himself said "I have been deputed for the perfection of noble character". Surely when noble charcater meets noble character, the result can only be a noble society.

As for muslims, it is because some of us have become like the naughty child who prefers food from the dustbin to the beautifully prepared meals from his loving mother — that this book becomes a necessity. For haven't we expressed a prominent preference to the ways and morals of the western rubbish heap to those which Allah (who loves us dearly) has advised for our physical, social and spiritual betterment?

A lot of credit goes to Hakeemul Ummat, Hazrat Moulana Ashraf Ali Thanwi (R.A.) (P.B.U.H.) who, on seeing the immense need for the revival of Islamic etiquettes, was amongst the first to venture into this field. The result of his endeavours-a book entitled "Huqooqul Islam" brought tremendous gain for the ummah. In countries like S.A., which have been permeated with the opium of "western superiority", muslims and the Islamic way are being mercilessly forced into the back seat. Alhamdulillah, because the truth must survive, there has been an awakening in the youth, who are thirsty for Islamic education. Hence the need for an English version of "Islamic Rights".

It is my sincere desire, that the readers will gain such insight to observe how the stream of Islamic Justice beautifully permeates the sea of social serenity.

SA'EED PALANPURI

(Hafez, Moulana, Mufti, Shaik-Ul-Hadith-Darul-Uloom Deoband)

Some Essential Guidelines for the Teacher

1. This booklet may be used for pupils between the age of 10 and years, depending on the reading ability of the pupil and the standa of education. It can also be easily included in any syllabus by slig manipulation of the time-table.
2. The teacher must be dedicated to the cause and service of Islam. must by regular, sincere and organised. Also he must be rescourcef enthusiastic and perservering.
3. The teacher should remove doubts, queries and confusions, and inculate correct, fundamental beliefs.
4. The teacher must set an example.
5. Must be fair and impartial to all pupils.
6. Effective teaching requires proper careful planning and preparati (i.e.), WHAT?: HOW MUCH?: AND HOW?. He is going to tea each day's leasson.
7. Each lesson should have an introduction of about 5 minut presentation and black board summary of about 20 minutes-a recapitation of about 5 minutes. Draw a scheme of works serving a guide for the 4 terms, provision must also be made for tests, remed work etc.
8. The teacher must acquaint himself with the pupils. It is also importa to break the communication gap and strike a happy medium betwe extreme strictness and total laxity.
9. Appropriate use of teaching aids make teaching effective, meaning and enjoyable.
10. The teachers voice: speak correctly, simply, directly, precisely a relevantly.
11. The chalk board; write legibly, use colours to highlight, compa emphasis, correct and differentiate.
12. Hints such as; (a) flash cards, (b) charts can be used.
13. Teach, so the pupil understands and understand what you teach.
14. Experience should teach you what method is good for which pu Keep in mind the roll of the class, personality variations such as: rate of grasping subject matter, (b) family back ground, (c) so environment, (d) weather, (e) temperament of the child and teacher.
15. The teacher should not totally depend on this booklet but sho supplement facts by referring to reliable sources, available in Ara Urdu and English.
16. Motivate the pupil to seek knowledge through assignment etc,.

Scheme of Works-Chart

Roughly there are; ± 73 Days in the 1st. Term
± 88 Days in the 2nd. Term
± 64 Days in the 3rd. Term
± 41 Days in the 4th. Term
Total ± 266 Days

This booklet contains ± 195 points.
Various schemes that can be used:-

1. Teach average of 1 Point a day for ± 5 minutes-should take ± 1/4 term, leaving 1 3/4 terms for revision.
   OR
2. Teach average of 3 Points a day for ± 15 minutes-should take 1 term, leaving 3 terms for revision.
   OR
3. Teach average of 5 Points a day for ± 25 minutes-should take 1 term,
   OR
4. Teach average of 10 Points every Friday for 1 hour-should take 1 1/2 terms, leaving 2 1/2 terms of revision.
   OR
5. The booklet can be incorporated into the deenyat syallabus.

	(1)	(2)	(3)	(4)	(5)
FIRST TERM	ALLAH till right of wife over husband	WHOLE BOOKLET	WHOLE BOOKLET	ALLAH till neighbours	The booklet can be incorporated into the Deenyat Syallabus.
SECOND TERM	husband over wife till rights during war	REVISION	REVISION	friends till animals + 1/2 term for REVISION	
THIRD TERM	Muslims rights till animals rights + 1/2 term for revision	REVISION	REVISION	REVISION	
FOURTH TERM	REVISION	REVISION	REVISION	REVISION	

Rights due to Allah

Allah has created and blessed mankind with various gifts. He has granted us the path of righteousness — that of Islam.

His rights over mankind are:-

A. FIRSTLY — that right which becomes compulsory on Man from the time he gains the ability to understand, irrespective or whether he intends them to be so or not. These are:-

- (a) That we should believe in Allah, His Power and His attributes.
- (b) That we should adopt such beliefs, actions, and morals which bring about the pleasure of Allah and forsake those which cause His wrath and displeasure.
- (c) That our love for Allah should precede our love for all other things. Our likes and dislikes should be moulded in accordance with the teachings of the Quraan and Ahadith.

B. SECONDLY That right which becomes compulsory on Man by either:-

- (a) His deliberate intention (e.g. a promise to perform a certain act —within the limits of shariat if a particular desire is fulfilled).
  OR:-
- (b) His intentional commitment of any sinful action, (e.g. breaking his fast intentionally and without any valid excuse). For this he has to sincerely repent and make Qada and also Kaffaara.
  OR:-
- (c) The ommision of any farz or waajib act owing to circumstances beyond his control (e.g. severe illness). For this he has to make Qada if this is possible and if not — to pay Fidya.

Malaa'ikha (Angels)

1. To believe in their existence.
2. To accept them as innocent and free from sins.
3. To recite "upon whom be peace" at the mention of their names.
4. To abstain from those acts or things which cause discomfort and pain to them. (e.g. keeping dogs or pictures of animate objects; allowing bad smells to permeate the home or becoming naked without any valid reason — even though in complete privacy.)

Ambiyaa (A.S.)

Ambiyaa (A.S.) are the medium through which knowledge about Allah's being, attributes, pleasures and displeasures have been transmitted to us. Also -- glad tidings of many worldly benefits and warnings against many hazards were brought to light through the Ambiyaa (A.S.).

Since Hazrat Muhammed (S.A.W.) was the seal of all Ambiyaa (A.S.) and since his message was the total message for all mankind — we shall only tabulate rights due to him (S.A.W.):-

1. To believe in his (S.A.W.) Risaalat (Prophethood).
2. To follow and obey his teachings and to adopt his behaviour in all acts.
3. To love and revere Rasullullah (S.A.W.).
4. To send salutations upon him (S.A.W.)
5. Never to speak ill of, degrade, criticize, and lower the status and rank of Rasulullah (S.A.W) nor to elevate him (S.A.W.) to the rank of divinity.

Sahaabah (R.A.) and Ahle Bait (R.A.)
Companions and family of NABI (S.A.W.)

Members of Rasulullah (S.A.W.)'s family and his companions had both a personal and deeni (religious) contact with him. As such they have been entrusted with the noble task of relating many ahadith as to the sayings and actions of Rasulullah (S.A.W.).

Thus we should:-

1. Obey them.
2. Respect them and have love for them.
3. Believe in their being Aduul (Just). 1
4. Love their friends and dislike their enemies. 2

FOOTNOTES (1) Ibn Salah (R.A.) has defined and explained 'aduul' as being a mature, intelligent, Muslim who has safeguarded himself from sins and acts which are contrary to human kindness and politeness (ie. huminitarianism)

(2) For more details see our booklet BELIEFS OF A MUSLIM'.

Parents

DURING THEIR LIFETIME:-

They should be:-

1. Respected at all times. A disrespectful child will be disgraced and deprived of all the prosperity and rewards in this world and in the here-after.
2. Assisted if they are needy even though they be non-muslims.
3. Obeyed in all legitimate matters. In unavoidable circumstances, where one has no alternative but to disobey for example when giving preference to shariat — they should be treated with politeness. At no time should they be treated with such insolence which hurts their feelings. However, if they are open enemies of Islam — one should pray for their hidayat. Mothers are to be shown more respect than fathers.

After their demise

1. Adopt respectful behaviour towards their companions. Seek their advice and pay due regard to their opinion.
2. Make dua-e-maghfirat (prayer for forgiveness) for them and cause blessings to descend upon them by feeding the poor or giving charity etc.
3. Have peaceful dealings with their associates.
4. Fulfill their contracts and Jaiz (permissible) promises.
5. Visit their graves and pray for them.

Wet nurses

A wet nurse, because of the service she renders is like a mother. Therefore:-

1. Behaviour towards her shold be polite and dignified.
2. Aid should be rendered if she is needy.
3. If one does not possess the means to assist, then one should try one's best to acquire such aid on her behalf.
4. One should also assist her husband where possible.

Step mothers

Being the wife of one's father, she shold be respected and honoured as this ensures domestic harmony.

Children

1. Call adhaan and iqaamat in the ears of the new-born child.
2. Perform aqiqah for them, i.e. 2 goats for a male child and 1 goat for a female child.
3. Give them good names — preferably on the 7th day after birth.
4. Bring them up with love and care (especially the female children).
5. If a wet nurse is to be employed, seek the services of a pious lady as the milk has an effect on the character of the child.
6. Teach them about Islam and inculcate in them the good habits taught by Rasulullah (S.A.W.).
7. Greet them and show kindness and affection towards them.
8. Upon their attaining marriageable age, wed them with a pious spouse who is well-inclined towards Islam, so that they may find solace in both the worlds and produce pious and righteous children.
9. If one's daughter is separated (either through death or divorce) from her husband, then provide for her to the best of your ability.
10. If the father is poor and the mother is rich she could, if she wishes to, maintain the children.
11. If the children are rich the father need not maintain them.

Brothers and Sisters

It is mentioned in the ahadith that the elder brother holds a position equivalent to the father, which implies the younger brother to hold a position equavalent to a child. Thus the right of brother and sister towards each other is similar to that between parent and children.

Family Members

(i.e. Grandparents, Uncles, Aunts and all other 'mahaarim' 1)

1. Grant charity to members of the family so as to prevent them from begging.
2. Live in peace with all relatives and avoid disputes and feuds so as to maintain ties and thus ensure prosperity and good fortune.
3. Grandparents, uncles, and aunts hold a position equavalent to that of parents.
4. If a dispute or misunderstanding has occured, be sure to seek forgiveness and to prevent ties from being severed as this prevents one's prayers from being accepted and invokes the wrath of Allah.
5. Try to reform them and aid them spiritually as well.
6. Assist them in their sufferings as long as they do not commit any major sins.
7. A poor man is not bound to support any of his relatives except his wife, infant children and parents.

N.B. Difference of Deen removes the obligation to maintain any relation except the wife, parents and children. (Hedaya Pg 148 Hamilton).

FOOTNOTE 1
'Mahaarim/mehram - consanguine; a blood relation with whom marriage is forbidden — e.g. between brother and sister etc.

Wives Rights

1. To provide for her sustenance within his means i.e. bear the responsibility of clothing her feeding her and providig an abode for her to live in. Any expense incurred by her in this regard will gain the reward of charity.
2. Acquaint her with religious knowledge where this is lacking and encourage her to follow the Islamic way of life.
3. Grant her permission to visit her relatives occasionally.
4. Be just and merciful towards her. Treat her gently and sympathetically and adopt an affectionate, favourable and forgiving attitude in matters relating to her. The incompatibility of her temperaments should be treated with tolerance and respect. He should not be too strict nor should he kindle any hatred towards her. She should be regarded as a life partner and her trust and confidence should not be trampled upon in all the struggles of life.

5. If necessary, admonish her lightly as is specified by shariat to maintain domestic order. (4 : 16 : Quraan)
6. It is permissible for him to play some sport for enjoyment and entertainment provided that this is done within the limits of shariat.
7. Neither reveal their congugal secrets nor allow anyone to interefere in matters relating to them.
8. Divide his time and companionship equally between each wife in the event of there being more than one.
9. A wife is entitled to (1/4 or 1/8) share of her husbands wealth on his demise.

N.B. Despite all the above rights, a husband is not compelled to maintain a wife who refuses to live with him and one who is generally disobedient according to shariat.

Husband's Rights

A wife has to:-

1. Be polite, obedient and pleasing to her husband. She should not oppose him unless the fulfillment of his wishes lay in unislamic acts —in which case he has to, in fact must, be disobeyed. It is permissible for her to shorten her optional (Nafl) Islamic duties to see to her husband, her obedience and loyalty should be carried out with a willing heart and a cheerful countenance for serenity and happiness to exist.
2. Remain in his home and not move out without his permission nor in his absence. She should guard her modesty at all times and not allow any 'ghair mahaarim' to enter the house.
3. Guard everything belonging to her husband i.e. his offspring, property, honour and secrets.
4. Hold him in high esteem and do not dispute his shortcomings.
5. Live within his means and neither waste his money and possessions nor use it without his consent. She can, however, spend on necessities and things of smaller value with his tacit consent.
6. Be lenient with his relatives, especially his parents and treat them respectfully and honourably.
7. Manage the household affairs wisely and tastefully (not extravagantly) furnish the home and keep it tidy and orderly with care and skill.
8. Accept his call thus saving him from the temptation of Shaitaan the accursed.
9. Live with him unless he is unfit for sexual intercourse or his behaviour is such as to make it extremely dangerous for her physical and spiritual well-being.

Adopted Children

Adopted children have the same rights as that of friends (see later) and not as those of one's own children. According to the shariat, they do not inherit from their fosterparents and vice versa.

Orphans and Destitutes

Orphans

1. To kindle and orphan child with loving words and gestures entails many rewards.
2. To try ones utmost to bridge the gap of distinction between the orphan child and one's own children.
3. To provide the orphan with suitable clothes and a wholesome diet to the best of one's means.
4. To take particular care in the handling of the property of the orphan so that no wasteage and/or embezzlement takes place.
5. If and when necessary, part of the orphans property or money may be used for the benefit of the orphan ONLY — and even this has to be used wisely.
6. Any property of the orphan left in one's trust has to be justly handed over to the orphan on his reaching maturity.

Destitutes

These include the poor; widows; labourers; poor students: debtors; victims of natural and other disasters; the handicapped and anyone who is forced to be dependent upon others for reasons beyond his control.

1. To aid them materially and encourage them with kindness and patience.
2. To personally attend to their needs where possible.
3. To maintain them.
4. To provide food and clothing to the poor and needy.

Neighbours

N.B. The rights of co-travellers are similar to those of one' neighbours because they are in fact neighbours in journey. Their rights are as follows:

1. They are not to be inconvenienced in any way.
2. Their life, honour and property are to be safeguarded.
3. One should have cordial mutual relations with them and show kindness and courtesy towards them.
4. To enquire about their health and send gifts for them occasionally.
5. To invite and visit them on jaiz (permissible) occasions e.g. marriages; births etc.
6. To display tolerance to their faults instead of quarreling over trifles.
7. To help them in times of need. To grant comfort in times of distress and to sympathise with them if a calamity befalls them. Also to nurse them when they are ill.
8. To avoid harassing them by show of wealth etc. and never to raise one's building higher than one's neighbours without his consent.
9. To follow a Muslim neighbours bier when he passes away.

Friends

Since man is influenced by the thoughts, sentiments, beliefs and mental outlook of his friends, it is important to choose friends not only because of the companionship and solace they provide but also as sources of salvation for the hereafter.

Having established their importance, attention should also be paid to their rights which are:-

1. Try your best to foster, cement and maintain a strong and sincere bond of friendship.
2. Respect them from the core of your heart.
3. Be loyal, trustworthy and devoted — safeguard their secrets and never betray their confidence.
4. Forgive their shortcomings and try to root out all evil in a polite manner. If, perchance, there arises a misunderstanding —resolve it as soon as possible as prolonging such matters increases Shaitaan's influence in the matter. Also do not forsake a friend without a sound reason.
5. Abstain from giving a deaf ear to his counselling if he advises.
6. Defend him in his absence instead of being deceitful and backbiting or scandalizing him as this may injure his feelings and worse still, tarnish his reputation and dignity.
7. Do not express indications of pleasure when calamity befalls him. Share in his happiness and in his sorrow and when he is in need of help, help him to the best of your ability.
8. Dine together whenever a suitable opportunity arises and also exchange gifts with him.
9. Abstain from adopting an attitude of annoyance or avoidance. Do not give him a cold shoulder by displaying frequent gloomy moods, sulkiness and low spirits.
10. Do not display arrogance and superiority by frowning or being extremely formal with them.
11. Be cheerful, frank and good-natured in the company of friends and on seeing them, show signs of joy and affection.
12. Do your best to maintain a good relationship but also bear in mind that recreation and humour should not exceed the proper Islamic limits.

Visitors and Hosts

VISITORS are a blessing and not a burden to one's home. Their coming adds to one's 'rizk' (provisions) and also to one's honour and dignity.

Thus one should:-

1. Express happiness on their arrival -treat them with generosity, magnanimity, courtesy, politeness and hospitality. Also enquire about the welfare of their family.
2. See to their arrival and other needs and provide every sort of comfort possible.

3. Allow them to wash their hands before yourself and your family.
4. Serve halaal food and when you have completed your meal — do not make this obvious to them by e.g. standing up or folding your hands etc. as this would make them feel uneasy and prevent them from having their share.
5. While entertaining the guest, no signs of selfishness or extravagence should be shown.
6. Be mindful of the guest's comfort and do not keep him awake for long by indulging in unneccessary discussions.
7. Care for the guest for three days. Beyond this is regarded as a favour rather than a fulfillment of a right.

Hosts

1. The guest should not meddle in the arrangements made by the host (e.g. eating and sleeping arrangments) nor should the guest be demanding.
2. The guest should not inconvenience the host by over-staying unless it is unavoidable or the host genuinely insists that he should stay.
3. Guests should try not to visit the host empty-handed. They should try to bring gifts for the children etc.
4. Guests should see to it that the purdah laws are maintained thus protecting the dignity and honour of himself and of the host.

Ruler's rights over subjects

This also includes all relationships in which one has authority over another (e.g. master-servant relationship etc.) However rights peculier to rulers are discussed hereunder:

1. Subjects snould wish the rulers good, be loyal and obedient to them and serve them whole-heartedly provided that their wishes are not contrary to Shariat.
2. To bear with the ruler's shortcomings (e.g. regarding his temperament and disposition) rather than invoking curses and imprecations upon him. One should follow Allah's commandments to the letter and then make duaa that Allah should soften the heart of the ruler.
3. If the ruler is just and benevolent he should be complemented and lots of 'shukr' (gratitude) should be given because of Allah's mercy in granting such a ruler.

N.B. The above rules apply to the rulers of an Islamic state.

Subjects' rights over rulers

1. Subjects should be provided with the necessary amount of protection, food, clothing and shelter.
2. Their disputes should be resolved in a just manner according to shariat and without prejudice.
3. They should be free from oppression and tyranny.

Servants rights

1. Servants have a right to earn a dignified status in the Muslim community and should be treated like one's kith and kin.
2. Servants should be treated as fellowmen and difficult, ardious labour, which they are unable to perform should not be extracted from them. If the work is very strenuous, they should be assisted therein.
3. They should be provided with decent food, clothing and accommodation as long as they are in employed.
4. If they are unduly disobedient — rather than being punished —they should be discharged in a respectable manner.
5. Their minor faults should be forgiven with kindness and tolerance instead of harshness and cruelty.
6. They are not to be beaten, whipped or scourged. If any need for punishment arises — it should be light and should not reduce their dignity. If they are minors, punishment should be the same as if they were one's own children. Adults should be reprimanded verbally only.
7. Servants should not be separated from their kith and kin and should be allowed to keep contact with them and visit them occasionally.

Rights during war

1. On decleration of war, it becomes incumbent to afford full protection to women, children, and old persons.
2. There should be no destruction of property, degradation of fields and unnecessary slaughtering of cattle.
3. No place of worship should be destroyed and people residing there should not be killed.
4. Neither begin hostilities nor continue fighting beyond the ends of justice.
5. Withdraw co-operation and severe all connection with the enemy who is bent upon causing trouble and mischief which endangers lives, deen (religion) or land.
6. Never convert the enemy to Islam by force.
7. When the enemy seeks peace, all hostilities should stop and agreements should be drawn.
8. Fulfill all pledges and implement assurances.
9. On conquest grant liberty of conscience to all and do not harass the faith and religions of others.
10. Show goodwill to all.
11. Follow the policy of co-existence and extend co-operation to all and sundry whenever possible.
12. Grant non-muslims full freedom in social, economic, and religious affairs.
13. Grant equal rights of opportunity.
14. Never resort to suppression, aggression and oppression.

Muslim's rights

1. Pardon his shortcomings.
2. Have mercy on him even if he has evil inclinations.
3. Conceal his faults.
4. Remove his grief and hardships.
5. Accept his excuse.
6. Give a deaf ear to his slandering.
7. Continue advising him to do righteous deeds.
8. Secure his friendship.
9. Preserve his security.
10. Enquire about his illness (when he is ill).
11. Be present at his funeral.
12. Accept his invitation.
13. Accept his gift.
14. Recompense his favours.
15. Show gratitude on his kindness.
16. Render beautiful assistance to him.
17. Safeguard the chastity and well-being of his wife and family.
18. Fulfill his jaiz (permissible) needs.
19. Accede to his request.
20. Accept his plea.
21. Do not hinder him in achieving his virtuous aims.
22. Answer 'YARHAMUKALLAH' when he says 'ALHAMDU-LILLAH'.
23. Help him regain his lost property.
24. Reply to his greeting.
25. Talk pleasantly to him.
26. Be increasingly kind to him.
27. Make true his jaiz permissible vows.
28. Befriend him -do not be hostile towards him -extend peace to him and do not belittle him.
29. Assist him: when he is oppressive by preventing him from being so, —and when he is oppressed, help him to retrieve his right.
30. And love for him those good things that you would love for yourself —and dislike for him those bad things you would dislike for yourself.

Rights of Non Muslims

The innocent among them:-

1. Should be assisted if they are in difficulties (e.g. sickness or starvation).
2. Should not be materially nor physically harmed.
3. Should not be spoken to in a harsh or uncouth manner.
4. Should be punished in a manner that does not exceed the limits when implementing the legal Islamic punishment.

Animals

1. Pets should be well-maintained. Those animals (from whom there is no real benefit) should not be unneccessarily caged or chained, especially where this results in the merciless separation of the animals from their off-spring. Animals which are not accustomed to being caged should NOT be caged.
2. Animals used for transport or conveyance should NOT be over burduned.
3. The natural wants of animals which have been taken out of their natural environment should be supplied by their owners.
4. Animals should NOT be killed unnecessarily.
5. When they have to be killed (for consumption or owing to illness) – the horrors of slaughtering and death should be minimised.
6. The killing of dangerous animals (which pose a threat to man's safety) is reward-worthy.

Ulama and Ma-Shaaikh

The Ulama are the inheritors of the Ambyaa (a.s.) and they have been entrusted with a noble task, so we should;-

1. Make du'aa for them;
2. Follow them according to the Shari Law;
3. Aid the Ulama and Ma-Shaaikh (spiritual-guides) as best as we can.

Rights of Mankind

TYPE ONE
Caused by obedience, ibaadat and fulfilling of these rights that are within the bounds of Shariat.

TYPE TWO
Caused by allowed permissible actions eg loans, transactions and trust. It is wajib to return another's right in one's possession.

TYPE THREE
Caused by sinful actions eg. intentionally killing someone, stealing or misappropating trust in one's care etc. It is obligatory to rectify this wrong to repent and to seek forgiveness, otherwise one shall have to part with one's good actions in the hereafter or be punished.

FUTURE PUBLICATIONS

The following books are ready for publication:-

(1) **Sayyedena Muhammad (S.A.W.), The Last Rasul of Allah** :-
(2) **Hazrat Essa (A.S.) - Brief history** :-
(3) **Jumuah** :-
(4) **Azaan** :-
(5) **Correct Beliefs of a Muslim** :-
(6) **Correct Rights of a Muslim** :-
(7) **Invitation to Islam** :-
(8) **The Shari length of the Beard** :-
(9) **The Status of the Sahaba (R.A.)** :-
(10) **Mr. Maududi's belief concerning Ambiyaa (A.S.) & Sahaba (R.A.)** :-

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